

**The Terrestrial Rational Subject – A Finite Being – Eliciting the
‘TOWARDS INFINITE’ Tentation and Tension.
Does a UNIVERSAL CONSCIOUSNESS be Comprehended by a
Rational Subject?
A Subtle Slide of the Multi-slide Process/Problem of Stepping the
Way from the Contemporary KNOWLEDGE SOCIETY to a still
Possible CONSCIOUSNESS SOCIETY**

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PROFESSOR DR. PAUL CONSTANTINESCU (ROMANIA) – the founder of an original domain of university interdisciplinary research on *Systems Genesis and Evolution* – embedding the physics, mathematics, engineering re-aggregated information as original contributions in order to attain a new threshold of coherence and cohesion towards the social complex phenomena. IN MEMORIAM

COLONEL(R) PROFESSOR DR. PETRU-ROMULUS OTLĂCAN (ROMANIA) – the founder of an original domain of university [*Military Technical Academy, Bucharest*] interdisciplinary research on *Knowledge Engineering* within the Automatic and Computing Systems – within the original turning points of the *Analysis and Synthesis* of the formal and real-life systems. IN MEMORIAM

PROFESSOR DR. / CORR. M.ACAD. ROMULUS VULCĂNESCU (ROMANIA) – the founder of original research strata on *Mythology and Theogony*, mostly within the contemporary Ethnology and Anthropology, but exiting from the classical ‘ethnographic report’ scheme, as for ‘Horal Phenomena, Column of the Sky, Church between Fir Trees, Juridical Ethnology’; opening a special dedication to interdisciplinary approaches. IN MEMORIAM

Abstract:

This study is a set of procedural representations of the unknown-deepness of the Great Universe within a locally-expressed approach schematical summarized by the upward title (entitlement of the) two quasi-axiomatic affirmations on ‘*Rational Subject as a Finite Being but tensioned by Infinite*’, ‘*Implying Stepping from the Contemporary Knowledge Society to a still Possible Consciousness Society*’, and an intermezzo-complex inquiry on ‘a Universal Consciousness Comprehended by a Rational Subject’.

In order to (re-)create a desired set of procedural representations on the unknown-deepness it is to acknowledge that the members of a society (re-)act according to their biological and technical probabilistically embedded spheres, to their possible aggregation, to their subtle profoundness. So, it is to consider that a society is an implicit meta-processor versus relative sub-processors dealing with the initial and sequentially continued ‘information-decision-action-renewed information’ cycles. The scientific approach upon the primal/dual-transit: ‘societal

processor <=> sub-processors' may be seen through the lens of an *inter/trans/co-disciplinary effort*. There is generated an incursion inside the *gap between reality and reflection*, involving: desire of societal knowledge as a *holistic aim*, ecologically aggregated attitude as an *eco-consciousness*, an approach upon the for-ever-items *Universal Consciousness and Evil* tracing the adjacent constructs/concepts and the embedded connectionist corpus – expressing *consciousness as a 'reflection of reflection'*.

Humankind development is permeated by *paradoxes* and by instances of revealing/revising (hypothetical) reality, models and ideals. So, the previous models of some paradoxes may be revised versus a new 'fuzziness and subtle' approach (onto its N-1 / N ratio of the N desired properties that would subtly converge to an ideal '1', or 'no' in many life standard-cases).

This study, also, intends to re-generate the tacit knowledge on the Universal Entities *versus* the Human Existence-Reflection Gap.

The inter/trans/co-disciplinary approaches upon the 3rd millennium are challenges to reduce the '**societal gap**' *between the humankind aspiration(s) and the day-by-day societal limitation(s)*. The humankind's millennial accumulates *heritage*, and the last decades vision on terrestrial and cosmic perspective [based mostly on the obvious huge technological expand] are two focal points in claiming and tracking the reduction of the respective '**societal gap**'. Meantime the *war-peace-war tragic line* of the humankind's protohistory and history is stepping ourselves backward...

Focusing on the globalization / regionalization turning point(s), the contemporary societal gap is a complex (hypothetical) reality; 'nature, society, thought' are the reverted parts of this non-systemic entity: revised societal gap [3], [7], [18], [22], [25]. **All these emulate the thinking upon the consciousness, Existence-Reflection profoundness, and Universal Consciousness re-approach** [1], [6], [9], [16], [26], [27]. Is there a likelihood of **Universal Entities** to be re-approached? May an **Evil pattern** exist into this type of re-approach? Are **Universal Consciousness** and **Evil** systemic parts of the 'same' universal entities? Are there any other entities?

Problem 1: After 2.5 millennia (proved by the structural science) of existence and learning within an unfamiliar environment, which elicited innate profoundness, and transmitted information among the parts of the group and to the next group of living support systems, at the beginning of the 3rd millennium, with the discovery of the humankind genome, the **society is facing its own increasing complexity. But there is a profound societal gap between aspiration and limitation** – within an (in)direct scientific responsibility.

If there is a *constituted problem*, then Humankind (step-by-step) includes its *solution*, or there is a *collapse*. The current humankind tends to (re)solve the constituted problems (**Problem 1** too). Also, there is a dilution of the tension between materially and spiritually keen approaches to our worlds; but thus, the general responsibility is not increased.

For the purpose of this study, a possibility consists in an aggregation of the concepts related to:

- *1. The connected problems of the Planet (poverty/welfare, culture, religion, ideology, science, environment, individual/societal becoming, perpetuation of this becoming);
- *2. The worthy or/and worthless Knowledge Transfer as a basis for the future decisions and actions; the turning point of individual and societal tensions;
- *3. The present necessary transition-net: Universal ==> Particular ==> Planetary.

As a becoming of a solution for **Problem 1**, the **Rational Subject** reflects upon the individual and collective *flows* of the cycle: *1-*2-*3-*1, according to the synergy of the increasing knowledge. **It** would stand *between / across / around / besides* **an understanding** and **an explanation** within humanity's self - "lost / hidden / unseen". According to the above-mentioned lines there are proposed two new challenges and metaphors:

- * **Holistic capacity** (*an instant insight and 'correct' representation of an entire context*); here it is metaphorically associated with the **FIRE** symbol – regarding the **existence**;
- * **Eco-consciousness** (at least, *a harmonic decision versus the contrary tendencies of all the parts*); here it is metaphorically associated with the **WATER** symbol – and **reflection**.

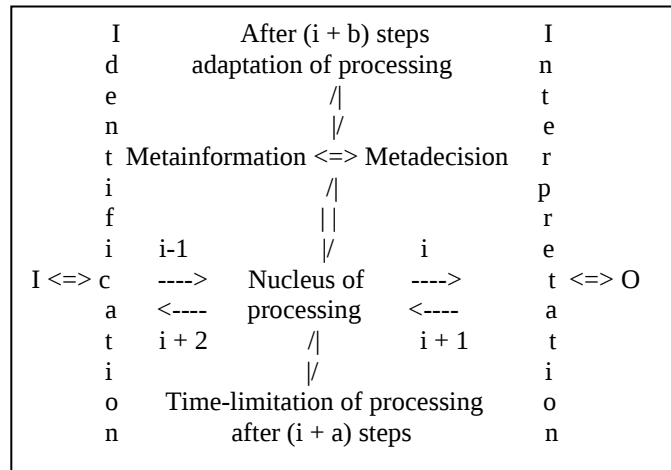


Figure 1: The connections *between, "intro/extro"* Input and Output (I and O) within the representation of the *Living Support Entities, Eco-consciousness, Holistic capacity*

So, there is a better **contextual understanding / explanation of the connections, Input and Output**. The **"between"** expand is assured by reviewing both predictive architecture and operative interaction according to some systemically minimal properties, in order to transfer some heuristics into algorithms, and to improve some heuristics.

Information and **decision** terms describe the respective contemporary linguistic entities if the holistic capacity and eco-consciousness are not attained. If the holistic capacity and eco-consciousness are attained, then the respective linguistic

entities may be: **metainformation** and **metadecision**, at least through the “**between**” **expansion**.

Figure 1 presents a possible insight for Living Support Entities (as an anticipatory sub-processor, at least). The nucleus of the processing would correspond with the predictive model showing its variability. Some operative heuristics may be embodied in it.

According to the above context of **Figure 1** a better local **explanation** would consist in a **fuzzy approach** to **the verb "to have"** and, consequently, **associating its universal operator** [as **the verb "to be"**, and, consequently, **the existence universal operator, within a probabilistic context**]. **Figure 3** presents this explanation. So, instead of a *generalized linguistic pattern* (as a basic insight upon any anticipatory and operative skills), it would add a *fuzzy pattern*. This better local explanation may be an opening one. It is a minimal explanation, resulting as an “intro/extro” insight; see Figure 1.

The classical roles of the **universal operators** (the **belonging** and the **existence**) are connected with the verbs "**to have**" and "**to be**". *All these are versus the associate role of the verb "to do" but not as an insight toward “another” universal operator. The role of the verb "to do" is clearly resulting from the frequency word dictionary of every language. For the Romanian language it results [17]: to have (aux. verb) – level of frequency 12,665; to be – level of frequency 12,423; can – level of frequency 2,428; will – level of frequency 2,186; to have (main verb) – level of frequency 2,114; to do – level of frequency 2,084; ...; must – level of frequency 978; ...; to bolt (trans.) – level of frequency 4 (all these from a sample of approximately 500,000 words).*

Humankind development is stepped by paradoxes revealing / revising [12], [11], [2], [23], [20] and by the models’ (re)acquisition. Here it is proposed that the previous models of some paradoxes may be revised *versus* a new fuzziness approach [14], [29], [21].

MAGELLANITY PROPERTY

A contextual comprehension (but not an explanation) is possible. So, here, let us "start" an observation upon the social world, which becomes itself a real (social) world only through an **existence-reflection** connection. This insight draws out several types of **mental constructs** (the "visible" peaks connected to **mental concepts**). Let there be an open list: real (hypothetical) system, model (related to the real system), ideal system/norms, rational subject, profound zone (temporary rather than penetrable into a rational subject's competencies), responsibility zone (narrow path between security and evolution of the cycle: real system $\Leftrightarrow$ model $\Leftrightarrow$ ideal system $\Leftrightarrow$ rational subject $\Leftrightarrow$ real system), If it is accepted that the existence of our world is represented by a set of real entities and by a set of concept entities, then a rational subject delimitates the observable from the non-observable real and the theoretic concepts from the non-theoretic concepts. This openness/fuzziness is proper to each of our action:

non-observable reality $\Leftrightarrow$ mental concepts

|\n
||
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observable reality $\Leftrightarrow$ mental constructs $\Leftrightarrow$ non-theoretic concepts $\Leftrightarrow$

<=> theoretic concepts <=> notions
(1)

Let the *magellany property* (shortly **M***) be considered:

There are: some parts of the non-observable real <=> some notions. These connections (inside rel. 1 as a representation) point out to Magellan's 1514 expedition – as a new stationary fact inside our world – inside and between reality and reflection. It is like a threshold.
(M*)

Figure 1 and **(M*)** relation enrich the "research context" toward the terms "**holistic capacity**" and "**eco-consciousness**": (there are the following cycles – "cy")

(2)

cy|faith cy|ignorance WSI<=>minding |cy
 |hope |evidence WSI<=>thinking |
personality <=>|will <=>|belief <=>WSI<=>reasoning|<=> **rationality** <=> **logic**
<=> **knowledge** <=> language

[Note: **WSI** construct is depicted inside **Figure 2**].

According to rel. 1 and 2 (from the upward lines), it results:

WSI =>{*notion/"fire"*}1 =>(real; model; ideal/norms) =>(mental concept/construct) =>{*notion/"water"*}2, there is cy:{*notion*}2 => **responsibility** => {*notion*}1.
(3)

RESPONSIBILITY concept. The responsibility construct and the elicited notion

All humankind acquisitions (science – literature – philosophy / theology – arts) are gaining the knowledge power onto the **equilibrium state**, **Eq**, according to at least one discovered or invented "zone": **the system**. *But our worlds are not just systems*. There are, also, some other states beyond **Eq** [4]. **One state may be into the Fire_Water gap**.

Humankind likes **Eq**, likes systems, and likes its security - likes its positive evolution, thus Humankind dreams for (any) progress. This is the contradiction. This is a fundamental desire but a contradiction: **security** <=> **evolution**. This is one of the deeper causes of the feeling that science [the post *Galilee, Descartes, Leibniz and Newton* science], an outstanding **structural science**, may be enlarged [28], [6], [1], as through a **structural-phenomenological act – towards a structural-phenomenological science**.

So, there is a (re-)new approach beyond a long-term structural science: structural / phenomenological modeling [9]. According to this background we elicit **Figures. 2** and **4**. The emerging concepts are the string:

substance-energy-information – reflection – consciousness (S1),

and the 'otherness' string:

brain-reflection-mind-thinking-soul-spirit-consciousness-evil-philosophical tension (S2).

The “words” supporting **S1** refer to structural science accepted notions; the “words” supporting **S2** are non-structural science notions.

The word **consciousness** has a **dual elicitation**.

There is a long-term hope to discover consciousness neural embodiment / structural science.

There is a major topos inside structural-phenomenological modeling: consciousness. [No Evil matter.]

These two strings are comprehended with more than a (single) "systemic thinking". In this context, according to this research approach and S1&S2 tension, the following table presents separately four types of thinking; open/ closed/ intro/ extro/ deep/fuzzy gaps [21] terms are used to show the zones between the classified types of thinking, “pointing”: the Existence-Reflection gap as a **FIRE_WATER gap** and **EARTH and AIR**.

Table 1: A tabular model of our (hypothetical) reality

THINKING	CONSCIOUSNESS ◀ COGNITIVE PROCESSES INSIDE ▼ UNDER_CONSCIOUSNESS		
	SYSTEMIC	open/fuzzy gap FIRE	META-SYSTEMIC
Transparent/ OPEN (light / Apollinic) ▼ STRUCTURE opaque/ CLOSED (dark / Dionisiac)	EARTH _intro/fuzzy gap deep /subtle gap AIR _extro/fuzzy gap		
	NON-SYSTEMIC	closed/fuzzy gap WATER	UN-SYSTEMIC

The group of thought types (as are presented in Table 1) is a holistic result indebted to: **Freud**-types - for cognitive process, and to **Wiener**’s black/white boxes, within a structural approach onto the thinking sphere. Also, Table 1 is a necessary background for the starting idea of the "**gap**", and the insight toward a "**Fire_Water gap**".

Only systemic and non-systemic types of thinking will be considered as the set of concepts to be presented, and are fully related with **relations 1-3** and with the content of **Figure 1**.

The necessary systemic thinking to attain **S1**, and the aim for the attaining **S2**, mainly through non-systemic thinking, helps to elicit other strings toward the "gaps":

(S11): sequential approach [10]; myth-thinker; “Pure Rationality”; right hemisphere of the brain; quasi-qualitative processing; discoveries; “Person”; Edmund Husserl's intentionality-attempt "versus" Descartes and Kant; intro-openness; ...; evolution, and

(S12): global approach; magic-thinker; “Practical Rationality”; left hemisphere of the brain; quasi-quantitative processing; inventions; “Individual being”; Georg W.F. Hegel's dialectics-attempt "versus" Leibniz and Kant; openness; ...; security.

According to **rel. 1**, and with the balanced presence into **S11** and **S12** of the notions: **evolution** and **security**, the notion **responsibility** is elicited. It is a (long-term) projection of an overall goal concerning the entire system connectives with the human and technical resources (both inside and outside the system). For the purpose of this study, the notion responsibility is a holistic result within the acquisition of the contemporary efforts of development and computing security. So, a meta_indicator would be proper to denominate this "inter and trans bordering" feature of the responsibility for a system (S): **meta_Equilibrium**, **m_Eq_S**. These to be its denomination, and symbol. The couple (m_Eq_S, Eq_S) is not similarly seen according to the four varieties of the types of thinking, and may be interpreted (as systemic thinking varieties would be). The following **Table 2** presents all these. The table contains a long-term elaborated idea, which is emulated from a string of works – as the attached references, partially, prove.

Each **variety (V) of systemic thinking** -inside a system - is associated with a **systemic approach, or assumption (discursive, intuitive / reflexive, empirical)**, as it follows: **analytic, holistic, experimental, experiential**.

Table 2: The varieties of systemic thinking had famous founders

Spinoza/ Russell	The meta-equilibrium of our system is an external matter for us. God's features exist according to all possibilities. We can reveal it logically. / Water may be a proper symbol.
Goethe	Our nature (the major system) is simple. "The world could not last if it were not so simple" Its stability is morphogenetically assured. / Earth
Leibniz	All possibilities exist. There is confidence in the local equilibrium, acquired by the construction induced from the starting locus to an appropriate outside, etc. / Fire
Cusanus	Any coincidence of previous oppositions may occur inside God. Any couple is to be preserved through our consciousness. The world is just a ludic act (a game). / Air

Also, each variety of systemic thinking (associated with a cognitive mode, and a kind of determinism) is promoting an understanding upon the Reality (as both Existence and Reflection). But the symbol set point to some affinities, linked with the gaps/ Table 1.

**Worlds of System-hood and Individual-hood (WSI):
'Systemhood and Individualhood'**

Let be merged the presented **Figure 2** as definitions for "**System**" and "**Rational Subject**", dependent on the "**Objective Element**". The "**Entity**" definition is thereby elicited. An Entity supports any position / relation between a System and a Rational Subject (See **Figure 2**). This study presents this insight sustained by the following **Figures 2, 3** and **Table 3**. The content of the table denominates the systemic entities *versus* their systemic properties.

Table 3: Tabular form for the WSI

Properties: ► Denominations: ▼	synergy of parts	non- entropy	ascending efficiency
1. integron	*	*	*
2. metatron	0	*	*
3. netron	*	0	*
4. Internetron	$* \Rightarrow 0$	0	"0 ≤ *"
5. transitron	*	*	0
... individicity	0	0	0

There are ten steps (***1-*10**) as constituted parts of the content of **Figure 3**:

***1. (non)systemic entities:** integron ... metatron ... net ... Internetron ... transitron ... "individity"; see the respective numbers as shapes from Figure 3: **1. ; 2. ; 3. ; 4. ; 5. ; ...**;

***2. the triad of the verbs: *to do / to be / to have* versus** the triad of systemic properties: *synergy / non-entropy / ascending efficiency* [12];

***3. the triad** completeness / consistency / information1 – decision – action - information2 $\Rightarrow$ cycle (IDAI);

***4. the triadic properties:** self-reflexivity /efficiency/ magellanity (see Figure 2);

***5. to be $\Rightarrow$** probabilistic treatment across universal operator $\exists$. The single dimensioned insight upon completeness and self-reflection;

***6. to have $\Rightarrow$** fuzziness approach (apart and beyond the fuzzy primary insight) associated with the universal operator $\in$ and fuzziness start-insight on [0;1] definition-domain of the characteristic function of a fuzzy system. The double dimensioned insight upon consistency and, respectively, intro-opened [9] entities (open toward itself) is associated with efficiency (consistency) and, respectively, ascending efficiency (intro-openness) on [1; 2] definition-domain of the characteristic function of a fuzzy system. The points of intersections inside this double characteristic are here presented, only, as numeric conjectures: $f_1 = \pi/2$, $f_2 = 8/13$ golden section, $f_3 = \sqrt{\pi}$; depending by the other "future" approaches inside the following definition-domains [2; 3], [3; 4], [4; 5], [5; 6], ..., their possible multiple characteristic function will be elicited – promoting gaps decreasing [onto Problem 1 solving];

***7. to do versus** synergy, *information_1-decision-action-information_2*cycle (IDAI) (and magellanity property, rel. M*); but not as a universal operator;

***8. the ascending level of synergy and non-entropy** (see Table 3) is a necessary condition toward a **holistic capacity**: thus, integron and sometimes transitron present;

[\[next page: Figure 2\]](#)

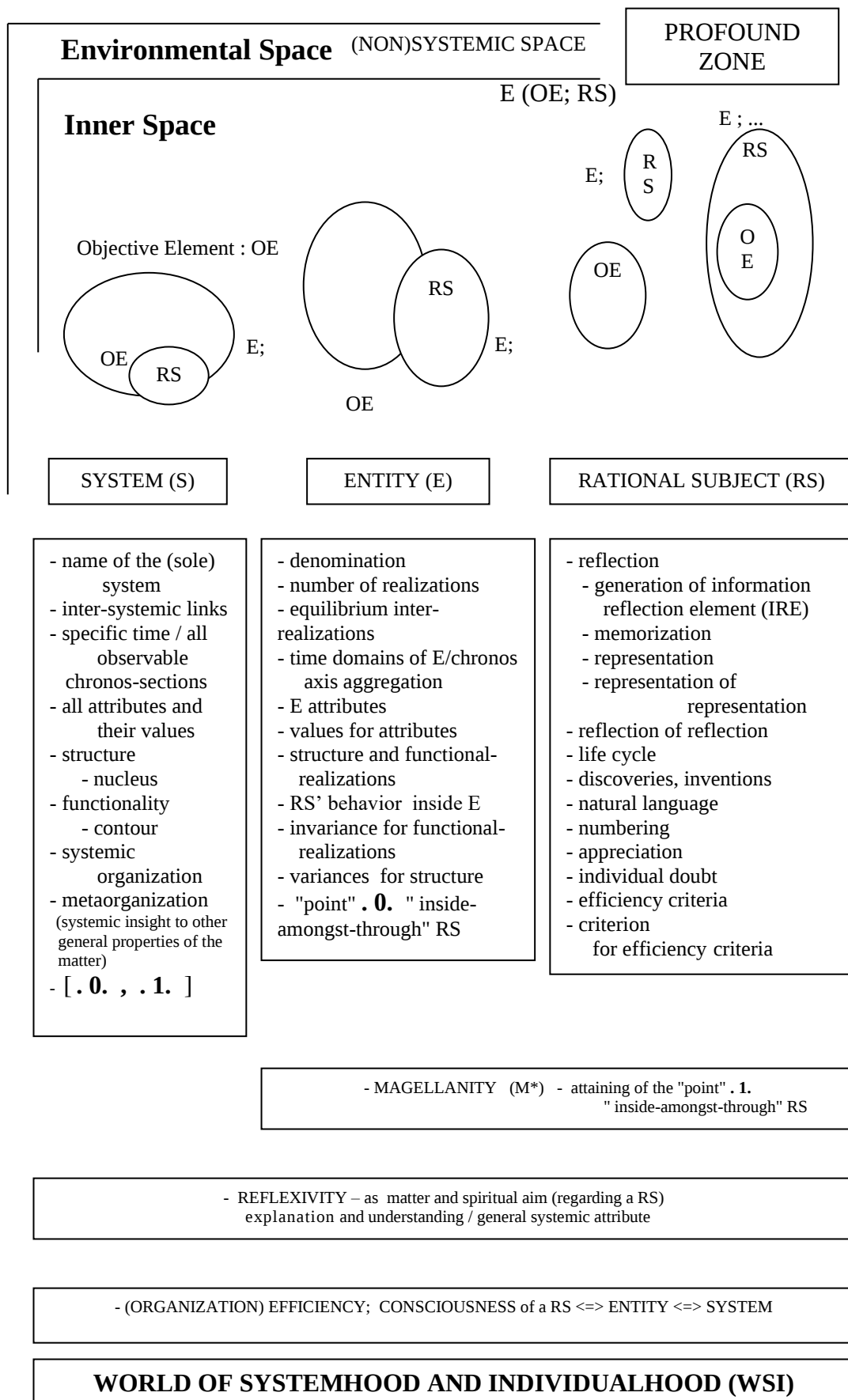


Figure 2: The Rational Subject's World,

*9. the ascending level of efficiency (better and better products with lower and lower resources) and non-entropy (see Table 4) is a sufficiency condition toward **eco-consciousness**: thus integron and –sometime- metatron present [12];

*10. a necessary condition to realize both holistic capacity and eco-consciousness is to be inside an integron; there are no other entities – to be depicted across Table 3. So, a **minimal condition for a predictive model and for the procedures of the Sociocybernetics of Existence-Reflection is to "isolate" an integron – as a nucleus - inside the systemic context** (it requires the anticipation or/and the emergency action). The overlapping of the integron with the entire systemic context is only a favorable case, at least.

The difficulties to be raised from the status of an Objective Element toward that of a Rational Subject are interpreted "inside" [. 0.,. 1.]. There are proposed three thresholds: magellanity, reflexivity, efficiency. The challenge is to extend the systemic meaning.

(Thus, a WSI is attained and this meaning be "part" of our consciousness and evil.)

Table 4: The effects of the Rational Subject's varieties of systemic thinking

There are the associations of the Cognitive Modes [19], Varieties of Systemic Thinking, the Types of Determinism, (meta)Equilibrium status

COGNITIVE ▼ <i>MODES</i> VARIETIES (V_) OF SYSTEMIC THINKING	► DISCURSIVE		► INTUITIVE	
	REFLEXIVE	ANALYTIC	STRUCTURAL SELECTIVE DETERMINISM	HOLISTIC
▼ EMPIRICAL	EXPERIMENTAL	PROBABILISTIC DETERMINISM DYNAMIC DETERMINISM	HEURISTICS / MIXT DETERMINISM	Goethe $m_Eq_SM = Eq_SM$
		Leibniz $\exists m_Eq_SM$		Cusanus (Eq_SM ; m_Eq_SM)

The terminal results are to associate the holistic cognitive mode with the holistic capacity (and, secondarily, the other three modes toward eco-consciousness deepness).

(?) BODY # MIND # SOUL # SPIRIT $\Leftrightarrow N - 1 / N \Leftrightarrow$ ENTITIES $\Leftrightarrow$ (?)
 ACT ... OBSERVER ... REFLEXIVE MIND

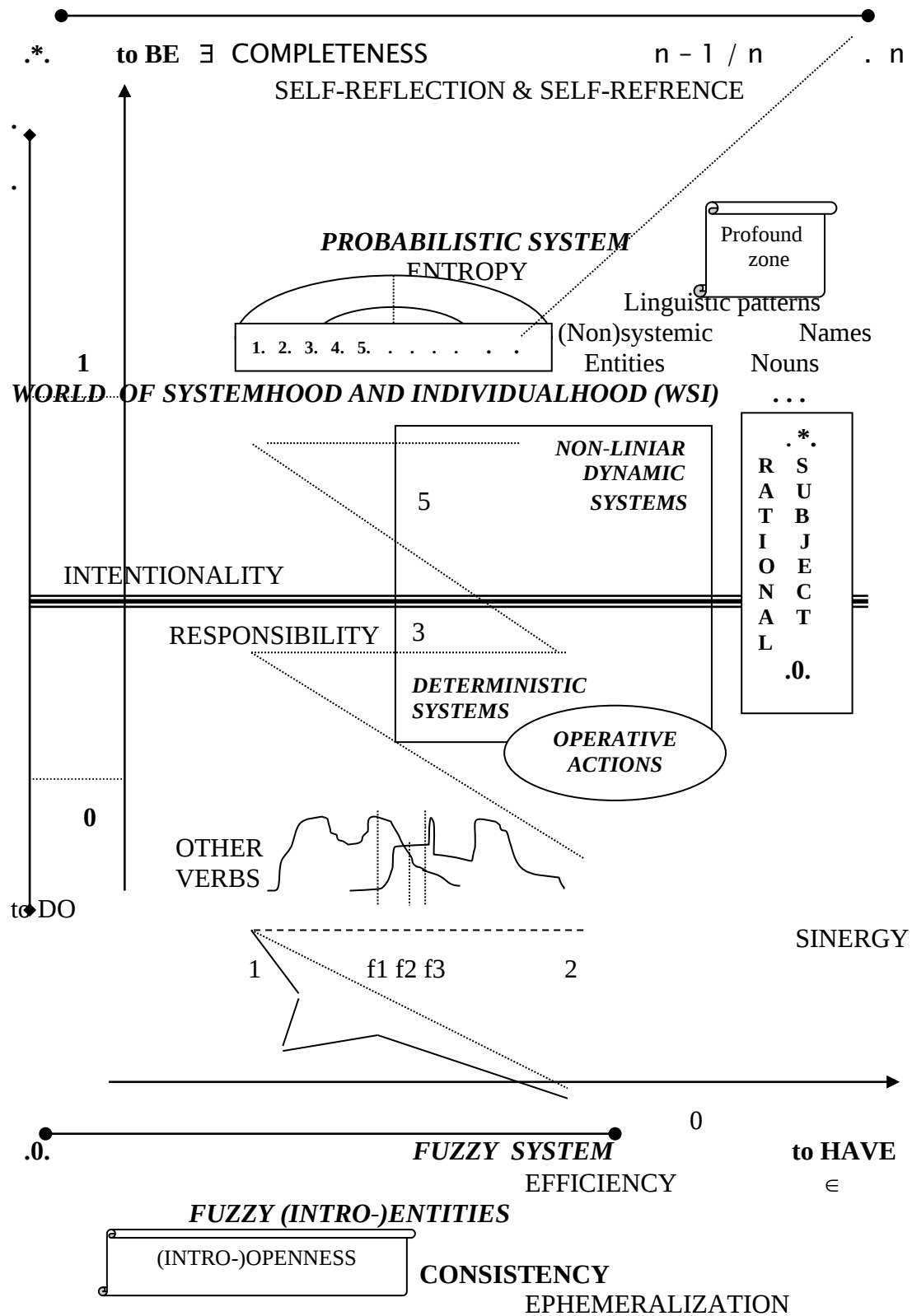


Figure 3: The locus of a New Fuzzy Approach upon Entities,
 Is this, also, the locus of Living Support Entities / Systems?

This study presents some positive items.

The mental construct (here and now): *information_1-decision-action-information_2* cycle (**IDAI**) is supposed to be elicited within a profound mental concept – as rel.1 would symbolize. A minimal proof is the contemporary status of the managerial science: a both science and art. From / upon / inside the managerial corpus – as act, observer, reflexive mind - a magellanity threshold is desired to be revealed / discovered / invented (M*). Towards the state than the **societal gap** is a basic problem of the present humankind [13]. Humankind has an implicitly past-M* threshold [and sometime-somehow in the future, a possible subtle future-M* threshold. Otherwise, if the complexity would increase, then there would be a collapse. The positive reverse situation is presented as a downward synthesis (of all upward expressed elements and knowledge):

Proposition 1: N – 1 properties from an *acted, observed, self-reflected* IDAI (efficiently cycled, but problematic) *contextual* support an extension to N properties if and only if a magellanity-threshold of knowledge is attained and a new fuzziness procedure can reduce the Existence-Reflection gap.

Universal knowledge "tendency" is possible to be tempered by a fuzzy (-planetary) "tendency" beside probabilistic

(-individual) co-"tendency". Are there: a low probability but not an equivalent low possibility that all **these three tendencies to be a duplex connection between Rational Subject and Universal Consciousness and Evil?**

(?) **BODY # MIND # SOUL # SPIRIT** <=> N – 1 / N <=> **ENTITIES** <=> (?)
ACT ... OBSERVER ... REFLEXIVE MIND

The societal knowledge

The eco-consciousness – as knowledge, then the decision making- may be pointed for the targets as follow:

- * Human behavior between individuality and sociability; tensional age and educational balancing; the status-quo of social movements; the juridical profoundness;
 - * The winner/looser mentality and entrepreneurial skills across transitions; social identity item;
 - * The producer - consumer cycles inside globalization era; continuous education becoming; the "eliciting" of social interest group;
 - * The professional profoundness of happiness - motivations / de-motivations; the emergence of social low / high quality of life; the esthetic balance of beauty / ugly;
 - * Conflict and consensus (negotiations) [2]: cultural, religious, ethnic, ideology, welfare, gender, and age co-balancing;
- The old medieval adage *solve et coagula* may be translated into *analyze and synthesize*, which means that finer and finer analyses performed by researchers

come to be further accomplished by syntheses from others. Each delay and/or incoherence may be catastrophic. All these are eliciting **societal knowledge**. There is a virtual **societal processor**, as author of the societal knowledge. There are a lot of **sub-processors** [5], [8], [10], [24]. The above Figure 3 tries to overwhelm the exclusively structural insight upon all these: entity; sub_entity; meta_entity.

MÖBIUSITY PROPERTY

Succeeding to the previous four tables, the next table tries to synthesize a conceptual modeling stage. The single tools are: nature, society and thinking, and the same are the purposes to be attained.

Table 5: A model of the contemporary space-time for our cybernetic becoming:

Hyper-bottle Klein / <i>The unity of our world(s)</i>	INTRO <i>("accent of existence and reflection" onto the profoundness of our contemporary space-time)</i>	EXTRO <i>("accent of existence and reflection" onto the external profoundness of contemporary space-time)</i>
OPENNES S <i>"white box"</i>	a: Real world / <i>pull-back</i>	c: Trans-real world / <i>pull-before</i>
CLOSE <i>"black box"</i>	b: Meta-real world / <i>pull- tech</i>	d: Pre-real world / <i>pull-back_back</i>

This is **not** a **planar table**. The elements {a, b, d, c} exist into a cycle (evidently closed) {a, b, d, c, a, ...} constituting a **virtual corpus with one single face** (type: *Möbius* band; *Klein* bottle).

Into the context of both Table 1 and 5, within **Figure 1** processing, to nominate the verbs pair **to be / to have** with (*Möbius*). Let this nomination to be the marker of the suggestion/conjecture that there is a single face band as an interactive model for the (hypothetical) reality depicted by **Table 5**.

(Möbius) – shortly (**M****), and the consequent *möbiusity property*.
This property would comprise the existential tension inward the (hypothetical) reality / reflection, as Table 5 presents.

***M** (magelanity property) is assigned to a more general property: circularity.**

M (möbiusity property) is assigned to a more general property: rhythm.**

Is "Rational Subject - Universal Consciousness and Evil" a Relation?

The intuitive answers may be: "We do not know." or "Not. The Universal Consciousness / Evil is not a direct pole of our human relations." A better answer would be a kind of question: "Which type of relation is supposed?"

The humankind had dealt with anticipatory events and/or with solving tempestuous tasks from the beginning of the harsh interaction with the Nature. [Here, I propose a **motto** – as an old folklore-pattern, seen from the contemporary background. It is the title (and the algorithmic/heuristics well-balanced content) of an Eastern European fairy tale: "**Go there – I don't know where, bring me something – I don't know what**".

The new fuzziness approach upon anticipatory and operative actions - proposed inside this study, dealing with sub-processors - is also related to the relation depicted by the title of this paragraph [and, why not, with the **motto**]. Why this consideration (firstly as a belief)?¹ That because – it is especially for **very hard problems; more difficult than Problem 1** (from part 1 of this study). To mark these problems as:

Problem 1*. The successful end task is supported not only by luck, training (pre-internalization of similarly supposed cases), personal decisional abilities, and superior IT parameters of the team. There is a sustainable and everyday linguistic well-expressed **holistic capacity toward the anticipation or operative problem within the respective team**. This holistic capacity is supported or not by the decider or IT team. It is like a resonant fact for **Goethe's insight**; see **Tables 2 and 4**. This holistic approach is related with as much knowledge as it is possible to exist inside a natural (expert) system or contained inside an IT environment. There is the "same" kind of "gift" as that put into act by the medieval deliberate false astrologers (related with "anticipatory" tasks), and as the pretence of the influent members of a staff to be seen as ever-so-useful by their chief (related with ... operative tasks!).

In the same way, a **constructed holistic capacity**, and any **IT project** (dedicated to e-Commerce, e-Economy, e-Administration) cannot deny the parallel processing of analytical and synthetic tasks. A happy community is that one which is re-according itself as a whole (despite the necessary modern specialization and division of the entire societal labor).

The beginning of this study justifies the turning point: the **holistic capacity** and the **eco-consciousness**.² Let us return toward **Table 2** and **Figure 2** – The Rational Subject's tabular/figurative definition(s). To focus and extend the meaning of the **reflection upon the reflection (of the Rational Subject)** upon the term "**consciousness**", and upon the "**evil**" notion.

So, let there be the understanding:

$$\begin{aligned} \text{Consciousness} &\leq \text{Reflection_2 upon reflection_1} \\ \text{There is no Evil} &\Rightarrow \text{Reflection_1 upon reflection_1.} \end{aligned} \quad (4)$$

From micro-Cosmos to macro-Cosmos through our humankind complexity, the reflection of the reflector-sub-processor upon itself and upon the whole is a natural fact, but not a usual ability.

¹ Apart from the cases as graphical extrapolation of the time series and, respectively, as repetitive operative problems (for the same team).

² Table 4 may produce a conjecture upon the *complementary status* of the eco-consciousness versus the on-line increasing holistic capacity.

There is a constant will to attain an understanding / explanation upon the human consciousness / evil, in spite of some rare capabilities / performances upon rel. 4 tasks.

Nomen-Phenomenon intercourse

Despite the English language non-preserving the Latin form for the word "name" - "**nomen**" - ³, the Latin word "**phaenomenon**" is preserved. The phenomenon / phenomena occurrence is (at least) linguistically supported by the philosophical denomination "**phenomenalism**". This is the theory of radical **empiricism** that human knowledge is limited by our sense, impressions, and phenomena.⁴ Edmund Husserl (1859–1938) founded the **Phenomenology**. The detailed description and comparison of the mental states and processes, the "*pure experience*" is without reference to causes or possible relations to the things in the world; the *physical object* is made up from "*sense data*", not from all knowledge. The phenomenon has *no clear knowable reality* behind itself.

The structural science of a deep rationalist background is contemporarily extended as a structural-phenomenological science (integrative science). But all these are not quite a renewed dialog across the centuries.

Into this context, it may be considered that an object is a remarkable fact or person, these objects and facts are becoming within us – as Rational Subject entities. The linguistic occurrences of entities are entities, also.

The emergence of this attempt is the belief that through the **Existence-Reflection gap one achieves a balanced stance**. It is more important, more vital than the materialistic or idealistic philosophical support, and their consequences. Also, there is the belief that the **Nomen-Phenomenon intercourse** is more vital than empiricism or rationalism are. The above-mentioned balance and intercourse draw us up "*intro*" an *ideal stratum*.⁵ It may be the virtual locus for the (*intro*-)openness. It is a metaphorical Fire_Water gap intro (re)turned.

³ but there is a strange set of linguistic traces: nominee, nomination, nomenclature, nom de plume

⁴ the Great English philosophers' Locke, Berkeley, Hume concept: * There is no *a priori* truth about the world. (The truth is only processed by logical and linguistic rules.) * We have no *innate* ideas; all ideas are derived from experience. And through Descartes, the **rationalism** concepts: * the factual truth about the Universe can be obtained by pure reasoning from *self-evident premises*, not themselves empirical.

⁵ which may be known as a background for both anticipatory and operative tasks

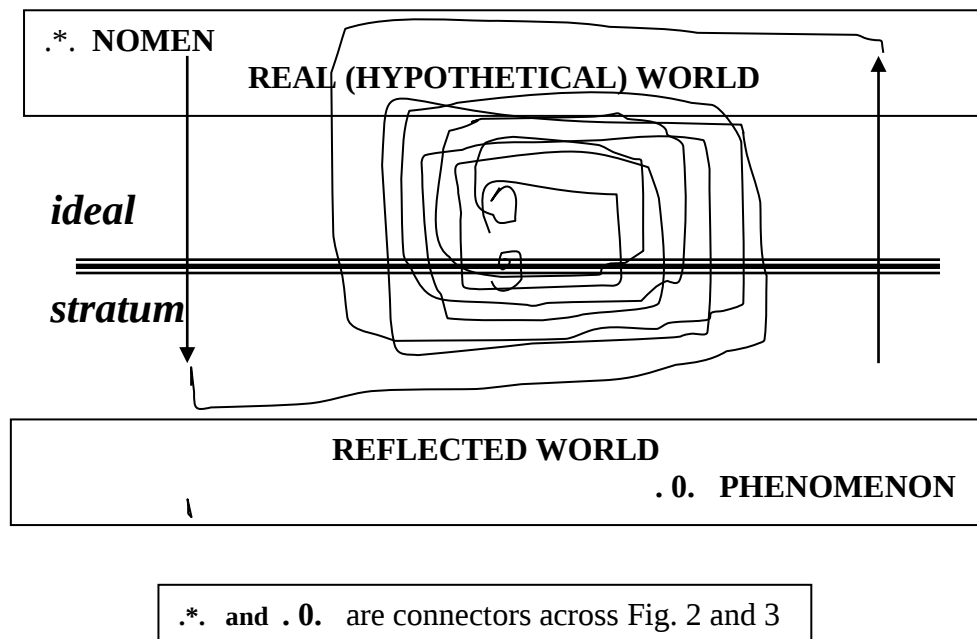


Figure 4: Locus of **Living Support Entities**? Locus of **Living Support Systems** => **Body's Insight** upon the **Mind** (*Holistic; Holographic; Intro-opened; Reflexive*) & **Soul**?
Locus of **Concordance Searching** = **Spirit**? The Depths of **the Act, the Observer** and the **Reflexive Mind** versus **Nomen, ideal stratum, Phenomenon**!

Universal Consciousness and Evil hypothesis, and the varieties of thinking

If the societal gap is minimal, and thus also is the existence-reflection balance, let there be an external Rational Subject to reflect upon all these. According to rel.4 he/she may present a consciousness / evil. Let continue this process – independent of space, time and other objective causes - to the ultimate Rational Subject that is involved. Then, the respective rel.4 would promote 'Universal Consciousness and Evil'. (5)

The presenting hypothesis, here, claims two objectives:

* *To introduce, here, the possibility of a mental construct – as model - for Anticipatory Systems and Operative Actions: The 'Universal Consciousness and Evil hypotheses. Also, one has to find a coherent support within the requirements for universal entities. The absence of a universal entity would be "useful" for the initial trend inside Problem 1.*

* *To conclude, (within the personal criticism upon the hereby presented hypothesis), upon the complexity of human reflection by enrolling two human triad: T1 (faith; hope; will), T2 (prejudice; surprise; evidence). The T1 is*

connected within this study's aim towards the rel.5; T2 is connected with this study trend towards the rel.4.

Let accept that any superior entity numbered/marked [here as] T2* may be assigned as connected with *another next-stage rel. of this study* – at least with rel.1 through *interpolation and extrapolation, only inward the ideal stratum, into the (societal) gap...*

Axiom 1: There is a fuzzy (open) hypothesis: existence-reflection cycle may be better understood / explained if two characteristically co-functions are acted, observed, reflexive minded; supporting M* and M** properties.

Axiom 2: There is a fuzzy (open) hypothesis: Noetic Field Theory [1] cycle may be better understood / explained if three characteristically (Classical, Unitary, Quantum) co-functions are acted, observed, reflexive minded; supporting M* property only.

... **Axiom N - 1** There is a fuzzy (closed) hypothesis: existence-ideal stratum-reflection cycle may be better understood / explained if N characteristic co-functions are acted, observed, reflexive minded; supporting M* property only.

Proposition 2: If, and only if, a Rational Subject can observe the co-existence of T1 and T2* (inside the managed entity), then, a necessary condition to attain the observable tasks for Problem 1* may be acted, observed, reflexive minded.

Consequence 1: There are more than one variety of systemic thinking related to a system⁶; more observable entities /varieties for Problem 1* [versus / out_inside the cycle: *1-*2-*3-*1]; more acts than our current act within/by/from a single ego | world.

Consequence 2: The relation "Rational Subject – Universal Consciousness and Evil" may be put in some (or all?) acts / observers / reflexive minds, if, and only if, the local (cognitive) sub-processors are acting / observing / reflexively minding according to a minimal gap between existence and reflection. So, a minimal societal gap exists inside the respective community. Solving the Problem 1*, it means the presence of a maximal holistic capacity – versus eco-consciousness; there is a responsibility of the societal processor, or it prevails its collapse.

A NETWORK OF NETWORKS as a last stage proposal:

LEARN TO LIVE AND TO PROGRESS #TOGETHER#

At the 'local-finish' of the text of this study, let admit a past-and-future (re)search step of an innovative societal change and ideally representing-then-proceeding about the subtle and long-term way 'from our Knowledge Society towards a still possible Consciousness Society'. This past-and-future (re)search step consists from a set of conceptual probes and survey-praxis-proposals on a multi-slide process / a multi-slide problem.

⁶ See Table 4 and the description of the four varieties of systemic thinking.

So, it refers the eliciting and understanding/explanation of *our (inner)words* in transit to a *(better)world* of ourselves – the **Rational Subjects**’ {home-place-dwelling site; significant stadium-patterns (for this subtle and long-term way of ourselves transit); related turning points; central thesis and theses for definition-tension; basic axiomatic affirmations; significant propositional slides of construct towards concepts; ...}. All these desired and expected to be elicited **Rational Subjects**’ sites – to be (re-)understood/(re-)explained – focusing, at least, towards the *(inner)words* in transit to a *(better)world* of ourselves. All these are slides of a *multi-slide process* / a *multi-slide problem* towards a still possible **Consciousness Society**.

Are there *other possible* ways from our **Knowledge Society** towards **otherness in-progress Societies**?

About *another ideal* way [not so ‘far’ from the subtle and long-term way ‘from our Knowledge Society towards a still possible Consciousness Society’] there is the *possibility* that our decade(s) to be the start-period of a *new Revolution* within **our humankind history**. So, this could be the ‘*another ideal way*’.

This *possible new Revolution* would stand as an enlighten rise-up on the continue evolution of our humans’ tools/devices in front of the surrounding **Great Nature**. A Great Nature, in the millennial back, not so simple-friendly – not ‘indifferent’ to ourselves; but step-by-step acknowledged and smart-embordered on the parallel track of human-developing groups towards societies. Primitive groups towards contemporary societies: more and more complex from the primal tension of the primitive self-controlled **fire** towards [over millennia] the contemporary tensions of foresight and preventively (re)act on **earthquakes** – to the feed-backs on the **Climate Change** [heterogeneous feed-backs: individual, societal, maybe somewhen earthy-global].

This *possible new Revolution* would be based on intellectual new type of assisted ICT technologies and integral-turning-around the creativity - and around the entire human being. OR there would be [only] a *long-term evolution* from the contemporary ICT technologies for a very long-term ascent and NOT by a turning-around the millennial standing creativity of the human beings - no-another-type-of-creativity being possible...

This *possible new ICT Revolution* stands now as a perspective – of a global planetary beneficial progress – but the entireness of advent of the *Artificial Intelligence and Life* procedures coupled to our *Natural Intelligence and Life* are just standing, yet without doubt, the societal beneficial progress. But the planetary standing is the concordant in-doubt ‘possible new ICT Revolution’ evaluation. A planetary standing required at the equivalent significance to the other three *Neolithic Agriculture Revolution*, *Industrial Revolution*, and *ICT Revolution*.

But the gap(s) between the surrounding **Great Nature** and the **Great Nature of ourselves** -the **Rational Subjects**’ set of turning points- would be possible to be step-by-step bridged if, at least, the *hidden power of (our) words and numbers and significands* would be step-by-step understood / explained... and creatively re-elicited. And this is the expectation, (re-)acting and (re-) evaluation (re-)presented by this study: a **(re)search step** of an innovative *societal change*.

A (today) known ‘first’ step of a *hidden power of (our) significands* creatively elicited is related to the **Göbekli Tepe** [the world's oldest known megaliths – Pre-Pottery Neolithic] a possible “**world’s first temple**” (according to the discoverer:

archeologist and prehistorian **Klaus SCHMIDT**) – absolute-chronologic dating from the period 9500 to 8000 BCE. There are other interpretations too: “read the Göbekli Tepe iconography as a cosmogonic map”; “structures served as large communal houses”; “a regional ceremonial centre where nomadic populations would periodically converge”; ...

Another step of these steps [of the ‘step-by-step’ / understood / explained... and creatively re-elicited] could be nominated just into this ‘*Abstract*’: thus, it is proper to cite the multi-sense-surprising first verset from **Saint JOHN**’s Gospel [“*In the beginning was the Word, and the Word was with God, and the Word was God. ...*”]. It is to add just after this surprising above-cited-phrase three notes-lines:

– It is possible that **each Religion contains multi-sense-surprising versets** [but this study has not the horizon of exhaustive presentations].

– There are, also, the humankind eliciting magnificent steps indebted to **Philosophy / Arts / Science** ... extraordinary revealed by ... / time beyond time philosophical inquirers **PYTHAGORAS** to **SOCRATES** millennial-towards **HEIDEGGER / Leonardo da VINCI, MICHELANGELO / CERVANTES, SHAKESPEARE / MOZART, BEETHOVEN / PICASSO, BRÂNCUȘI / EINSTEIN, SCHRÖDINGER, HEISENBERG, ...** / space beyond space contemporary filmmakers inquirers **James CAMERON, Mel GIBSON / ...** – reconstructing and re-indebting **the universal light AND the human life...**

– But this study [as a **(re)search step** of an innovative *societal change*] has an initial/basic slide of a **NETWORK OF NETWORKS** as a last stage **proposal**:

LEARN TO LIVE AND TO PROGRESS #TOGETHER#:

Does a #Science/Technology // Culture/Arts // Religion/Philosophy /// Society# (STCARP///S) NETWORK OF NETWORKS Matter within Our (e-)World?

This proposed **NETWORK OF NETWORKS** (re)presents a cohesive stadium-pattern to the objectives of this entirety of this study.

To achieve cohesion, the study analyses and affirms on the (ideally-)aggregated state-of-art of the six plus one (**STCARP///S**) networks, which already (e-)exist within our (e-)World. But this existence lies as a *millennial separation* – no profound connections, low-level communication, no-integral-synergy between the six plus one networks.

These cognitive and societal separations are due to the extreme focus on each type of separate network of the six plus one (**STCARP///S**) networks (science; culture; religion; ...///... in terms of millennial/centenarian professions: inventor; artist; priest; ... but all as discoverers in the human universe, on very separate cognitive and volitional slices).

The societal-audience had accepted these separations – as ‘natural state in time-space’; so, separately acting-learning/admiring/praying...

Why get this meta-aggregated Network of Networks? The *goal* is to change the ‘*continuity*’ of the tragedies of the 20th and 21st centuries: WORLD WARS; Cold War; Terrorist war; eclectic-pressures-crisis..., and dramatic stance on Covid19-pandemic; Ukraine hybrid-war; more-conflictual than fair competitive international relations, Climate Change chaos, ..., and too more possible decay-states of the fragile human being...

In the beginning was **the Word**, and the Word was with God, and the Word was God.

Also, and also, just into this 'Abstract' at thus conclusive stance, it is proper to cite the multi-sense-surprising BUT really forgotten by our day-by-day 'too tired' humankind: an expression elicited by **Immanuel KANT** (1724-1804):

*"Two things fill the mind with ever-increasing wonder and awe, the more often and the more intensely the mind of thought is drawn to them: **the starry heavens above me and the moral law within me.**"*

versus the titles of two of his books-thesaurus:

Kant, I. *"Towards the Eternal Peace" - 'Zum ewigen Frieden'* [an essay emulated, also, by the advent on the 'Peace from Basel (Bâle)' – peace treaty signed between the Prussian Kingdom and France (new) Republic (1795)]

Kant, I. (1790). *Critique of Judgment (Kritik der Urteilkraft)*. University of Königsberg, Medieval Prusia

and also, to recollect the multi-sense-surprising BUT really forgotten by our day-by-day 'too separative' humankind on the '**continuity: morality-wealth' 1759 – 1776** from **Adam SMITH** (1723-1790) – from two of his books-thesaurus – adhering **to merge the two constructs/concepts** – the '*Moral Sentiments*' AND the '*Wealth of Nations*':

Smith, A. (1759). *The Theory of Moral Sentiments*. University of Glasgow, Scotland, Medieval Great Britain.

Smith, A. (1776). *An Inquiry into the Nature and Causes of the Wealth of Nations*. University of Glasgow, Scotland, Medieval Great Britain.

A contemporary re-understanding and taking in a daily task's accounts of the integral great opus from **Immanuel Kant**, and from **Adam Smith** would constitute **a step** of the step-by-step understanding / explaining of the *hidden power of (our) words and numbers and significands...*

Let exist **a major step** of the subtle and long-term way 'from our Knowledge Society towards a still possible Consciousness Society' – **a major alternative of change** the 'continuity' of the tragedies of the 20th and 21st centuries...

Thus 'new' exemplar personalities on the sort of **Immanuel Kant**, and **Adam Smith** would constitute the driving potential and, then, the step-by-step driving reality exiting ourselves from the 'continuity' of the tragedies of the 20th and 21st centuries...

This study [as a **(re)search step** of an innovative *societal change*] has, at least, the aim to introduce two new types of entrepreneurships: *entrepreneur of peace*, and *entrepreneur of progress*...

Do all these *make an abstract* for the *ideal and expected next stages content* of an innovative *societal change* 'from our Knowledge Society towards a still possible Consciousness Society'? [i.e. an **open problem**: '(e-)time-(e-)space beyond time-space...']

OPEN PROBLEMS in accord to possible CONCLUSIONS

This study proposed a new insight upon the ratio $N-1 / N$ [i.e. N rational desired properties of an entity]. The insight is proposed according to the following main ideas (regarding a minimization of the societal gap - i.e. to

smartly reduce the '**societal gap**' between the humankind aspiration(s) and the day-by-day societal limitation(s):

* A possible insight: {probabilistic system, fuzzy system, (intro-)open entity, subtle natural entities and 'more' subtle human-machine artifacts}.

* A comprehension upon the (non)systemic entities: integron... metatron – netron – Internetron – transitron ...individity.

* A start and/or a linkage-idea: anticipatory connectionism / responsibility / metaequilibrium| metainformation| metadecision / heuristic determinism / / subtle determinism / societal gap | Existence-Reflection (Fire_Water) gap.

* A long-term flow and a cognitive current humankind task: system – Rational Subject – entity – varieties of systemic thinking – Problem 1* triad T1 | triad T2* - consciousness / evil modeling – Universal Consciousness and Evil.

* The fuzziness hypothesis may be relevant toward **acted, observed, self-reflected solution** for the constituted **problems**. The multiple using of a fuzzy characteristic function is to be associated with "**to BE**" and "**to HAVE**" operators-insight. The Rational Subject gathers all the other verbs ("to do" also, but subtle attaining an operator level).

* Humankind action, and the embodiment of the "**to BE**" and "**to HAVE**" operators are linking the human being with a more general level (?): ACT ... OBSERVER ... REFLEXIVE MIND.

* Humankind insight upon the relation: $N - 1/N \Leftrightarrow$ systemic and non-systemic ENTITIES may be indebted (?) to a **multiple humankind structural-phenomenological appearance: BODY # MIND # SOUL # SPIRIT**. This may be a cause of the **possible humankind insight upon its consciousness / evil, and towards the Universal Consciousness and Evil**.

* M* (magelanity property) and M** (möbiusity property) are assigned to more general properties of nature, society, thinking: **circularity and rhythm**.

*There is an up-today remembrance that the maxim '**Know Thyself**' was a stone-inscription at the entrance to Apollo's temple at Delphi in Ancient Greece.*

*[The other two maxims were: '**Nothing to excess**' and '**Certainty brings insanity**'.]*

Two **NOTE**s and **conclusions** [on findings and current state] on **Rational Subject's primal-dual progress of (self)defining**

NOTE 1: Considering this study [four PARTS / 5 (+2) paragraphs] as a still-open creative-frame [implying the (e-)readers], there is the expectancy for cognitive enlargement-contributions – other solutions and (re)presented tensions could (comparatively) step-by-step stand up.

NOTE 2: The four personalities [to whom this study is dedicated:

Dr. Richard L. AMOROSO and Dr. József Bohdan LEWOC] could complete and/or reframe, according to their long-term researches, the solutions toward a *definition of the 'Rational Subject'*; so, other versions of this study may follow.

The ortho-sense of the invitations from the above two NOTES is mostly expecting the critical and creative analysis of the following findings and state of this version of this study [and expecting other versions of this study / this version as well]:

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